

## HOLY SPIRIT

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Prayer: Our Father, we thank You this morning that Thy Word is "quick and powerful and sharper than a two-edged sword." We pray that wherever it is preached in truth that the Holy Spirit will be pleased to bless and to bring unto Himself those who need to know Christ in a personal way. Therefore, not only for revivals that are held in many places, but also in our own hearts we ask that we may again thrill anew to the wonders of God's grace in our lives. ... Then, our Father, for the time this morning that we spend together, we pray that our minds might be quickened, our hearts cleansed, that together we might grow in grace and knowledge of the Holy Spirit, for we ask it in the Saviour's precious name. Amen.

The Holy Spirit is a person. When we think about the Trinity, we have difficulty comprehending three in one. Some say it's a mathematical contradiction because they try to add -- God the Father, one, plus God the Son, two, plus God the Holy Spirit, three, and they say that is three and not one. But, as I think I have pointed out to you before, that is not the mathematics of the Trinity. It is one times one times one equals one. When we get over the mathematical difficulty sometimes it is difficult to conceive the Holy Spirit -- an influence, or something along the way -- but the Scripture presents the Holy Spirit definitely as a person.

Masculine personal pronouns are used in referring to Him in spite of the fact that "spirit" ("pneuma") is a neuter noun. "Pneuma" is the Greek word transliterated into English. I suspect that you can see in that words that we are familiar with in English: "pneumatic," or "pneumonia," and other words that have come from this particular Greek word. As in many languages, some words are masculine, some are feminine, and some are neuter in gender. It so happens that this word "pneuma" in the Greek is neuter in gender. In spite of that, personal pronouns when used of the Holy Spirit are masculine.

Let us look at the various uses of the word "pneuma" in Scripture. John 3, the meeting of our Lord with Nicodemus at night. In scarcely ever look at this passage but what I remember a Jewish rabbi friend of mine who became a Christian who said, "Don't you ever blame Nicodemus for being a coward in coming to Jesus by night. Because Nicodemus was a member of the San Hedrin and was busy, our Lord was busy through the day, and so Nicodemus simply took the opportune time when both he and the Lord might be free for a little discussion." And this discussion was concerning the new birth.

Christ says to him in verse 3, "Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God." Nicodemus saith unto Him, 'How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?' Jesus

answered, 'Verily, verily I say unto thee, except he be born of water and spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh. That which is born of the spirit is spirit. Marvel not that I say unto thee ye must be born again. The wind bloweth where it wills . . .'" and I'm after that word "wind" -- that is our Greek word "pneuma." So sometimes that word, apart from the doctrine of the Holy Spirit is simply used of the wind.

Turn to II Thessalonians 2:1. "Now we beseech you, brethern, by the coming of our Lord Jesus Christ and by our gathering together unto Him [speaking there of the Rapture], that you be not soon shaken in mind or be troubled, neither by spirit nor word nor by letter as from us, as that the day of the Lord is present. Let no man deceive you by any means, for that day shall not come except there be a departure first and that man of sin be revealed, the son of perdition."

We will not get into prophecy this morning, but this passage of Scripture is one that assures me that the Church will be gone before the Tribulation Period begins. That word "falling away," if we were to take time, I can show you is the word which is translated in other places "to depart." So the Rapture takes place before the Tribulation begins. But then, the man of sin is revealed, in verse 3 and in verse 8: "and then shall that wicked one be revealed whom the Lord shall consume with the [here my King James says] spirit of His mouth." You may have a translation which has "with the breath of His mouth." In any case, again that is our word "pneuma." So the Lord will simply speak, Revelation 19, and the Antichrist will be destroyed. So sometimes the word "pneuma" is used of "breath."

Then, I Thessalonians 5:23. There is good advice in the close of this chapter, for example, verse 16, "rejoice evermore." I have trouble with that sometimes. "Pray without ceasing," verse 17, and that is good and wonderful. Verse 18, "in everything give thanks, for this is the will of God in Christ Jesus concerning you." Sometimes that's a little hard, too, isn't it; but it is a blessing to be able to do that. "Quench not the Spirit" -- we'll deal with that verse at another time. "Despise not prophesyings [or prophecies]." "Test all things; hold fast that which is good. Abstain from every form [or visible form] of evil." One of the good rules for our lives. "And may the God of peace sanctify you entirely, and your whole spirit, soul and body be preserved blameless at the coming of our Lord Jesus Christ." There's "your whole spirit," our word "pneuma."

We probably won't get into a discussion of it this morning, but whether we are two parts or three parts. I think there are enough Scriptures to indicate that we have a body, that which is sense-conscious; we have a soul, that part of us which is self-conscious; and a spirit, that part of us which is God-conscious. So sometimes the word "pneuma" is used of a part of us as a human being.

Luke 24 -- I can understand the reactions of the disciples as they gathered together and suddenly Christ appeared in their midst after the resurrection. Luke 24, beginning at verse 33: "And they rose up the same hour and returned to Jerusalem and found the eleven gathered together and those who were with them, saying, 'The Lord is risen indeed and hath appeared to Simon.' And they told what things were done in the way [that's on the road to Emmaus] and how he was known to them in the breaking of bread. And as they thus spoke, Jesus Himself stood in the midst of them and saith unto them, 'Peace be unto you.' And they were terrified and frightened and supposed that they had seen a spirit." There is our word "pneuma" again.

Then Christ goes on to explain, in verses 38 and 39, "Why are ye troubled? Behold my hands and my feet, that it is I; handle me and see, for a spirit [again our word] hath not flesh and bones as ye see me have."

What did they think they saw? Probably a ghost or something like that. What in the world was this appearing? An apparition, all of a sudden that appeared in their midst. Again it's the Greek word "pneuma" that is used for that kind of a incorporeal, bodiless being, and Christ said, "I'm not that. My body is real. Handle me and see. Give me something to eat."

Then Hebrews 1. In this chapter Paul, among other things, points out that Christ as the Son of God is greater than the angels. In verses 13 and 14: "But to which of the angels said He at any time, 'Sit on My right hand until I make thine enemies thy footstool' [God had said that to the Son but He never said that to an angel]; are they not all ministering spirits [there again we have "pneuma" in the plural in that case] sent forth to minister for them who shall be heirs of salvation?" So sometimes the word is used of angels, who are without bodies as we know them but always appear in a body when people see them.

Now Matthew 8. This is Christ and His healing ministry, at least in part. Matthew 8:14. "And when Jesus was come into Peter's house, He saw his wife's mother lying and sick of a fever. And he touched her hand and the fever left her, and she arose and ministered unto them. When the evening was come, they brought unto the Lord many that were possessed with demons, and He cast out the spirits with His word and healed all that were sick." There again is our word "pneuma" translated "spirits" and referring to demons, the opposite of the good angels, perhaps the ones who fell -- we do not know the origin of demons. But at least the word here is used of the evil spirits or demons.

In Luke chapter 1 it is used in an entirely different sense, speaking of John the Baptist. Verse 15: "And he shall be great in the sight of the Lord, he shall drink neither wine nor strong drink, he shall be filled with the Holy Spirit even from his mother's womb."

And many of the children of Israel shall he turn to the Lord their God. And he [that is, John the Baptist] shall go before the Lord in the spirit and power of Elijah."

There the word "spirit" is our word "pneuma." But here it is used in a different sense, of a disposition, or an influence, or a frame of mind, like, I might say, the spirit of patriotism. It is not a concrete thing or person, it's an influence or attitude of mind, and on some occasions the word "pneuma" is used in that particular sense.

In addition to all of these, the word "pneuma" is used of the Holy Spirit.

Q. Could you use the word "power," like a pneumatic hammer?

A. There's another Greek word for power. Our word "dynamite" -- there was no dynamite when the New Testament was written -- but the word "dunamis" is the word for "power." So "pneuma" is more of an influence, or a disposition, or a frame of mind. John the Baptist apparently was a great fellow, because the Lord, when He came down from the Mount of Transfiguration, said, "If Israel had believed on John the Baptist, he would have fulfilled the prophecy of 'an Elijah for to come'." So there was a tremendous influence as well as a power -- two separate words, both used in this one verse.

So broad is the use of the word "pneuma" that we need to narrow it down when we come to the doctrine of the Holy Spirit. So I read my number one note again: Masculine, personal pronouns are used in referring to the Holy Spirit in spite of the fact that word "spirit" is neuter in the Greek text. There are several reasons we say that.

John 16:7. The Lord here is telling about the coming of the Holy Spirit, which took place at Pentecost, Acts chapter 2, and some of the things the Holy Spirit would do when He came. Verse 7: "Nevertheless, I tell you the truth. It is profitable for you that I go away, for if I go not away the Comforter will not come unto you. But if I depart I will send Him unto you." Now that word "Him" is the personal pronoun, the masculine form of "auton" -- "I will send Him unto you."

In languages, and I am not an expert on languages, sometimes a pronoun is simply expressed as an ending on a verb. In other cases a pronoun is a separate word in a sentence. That is what we have here in verse 7 -- "I will send Him" masculine singular, referring to the Holy Spirit. The Holy Spirit is a person in the masculine gender.

Look at verse 8: "And when He is come." That's a separate pronoun "ekeinos," which is a demonstrative pronoun. If we would translate that literally we would say "And when that one is come," but it is masculine, referring to the Holy Spirit.

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Let us look at John 16:12-14: "I have yet many things to say unto you but you cannot bear them now. Nevertheless, when He [again there is the personal demonstrative pronoun "ekeinos"] when He, the Spirit of truth is come, He will guide you into all the truth. [Then in verse 14] He [again the demonstrative pronoun "ekeinos"] He shall glorify Me." So there are four references in which personal pronouns are used of the Holy Spirit in the masculine gender.

We ought not to think of the Holy Spirit as simply an influence or a power, but as a masculine person with the Father and the Son.

- C. It is hard for a human being to relate to a spirit without a form of some sort.
- A. The Holy Spirit did take various forms to appear. He appeared as a dove at the baptism of Christ. In Genesis chapters 18 and 19, which I believe is a temporary manifestation of all three persons of the Godhead -- the three who appeared to Abraham. Genesis 18: "And the LORD appeared unto him [Abraham] by the oaks of Mamre."

In the King James version you will notice that "LORD" is in all capital letters. That refers to the unpronounceable name for God, that four-letter tetragrammaton which we have in some translations as "Jehovah" or "Yaweh." That's the LORD appearing. Now notice how He appears, verse 2: "And Abraham lifted up his eyes and looked, and, lo, three men stood by him. And when Abraham saw them he ran to meet them from the tent door and bowed himself to the ground and said, 'My Lord' [he addresses them in the [singular]. [Verse 5] And I will fetch a morsel of bread, and comfort ye your hearts [plural]."

The Lord appeared to Abraham in the form of three persons -- three men.

Now verse 20. Abraham is going to intercede in connection with saving Sodom and Gomorrah. "And the Lord said, 'Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.' And the men turned their faces from there and went toward Sodom, but Abraham stood yet before the LORD." So the Lord remained with Abraham. The men turned away, so how many turned away? Two. There were three who appeared, one of them stayed, therefore two must have left.

Now, in chapter 19, verse 1: "And there came two angels [or messengers] to Sodom at even." Verse 12: "And the men said unto Lot" - which men? In reading the whole chapter you find that it was those two in chapter 19 and verse 1. "And the men said unto Lot, 'Hast thou here any besides? son-in-law and thy sons and thy daughters, and whatsoever thou hast in the city, bring them out of this place, for we [that is, these two men]

will destroy this place because the cry of them has become great before the face of the LORD, and the LORD hath sent us to destroy it." So, "we will destroy this place." Now notice who destroyed the place, verse 24: "And the LORD rained upon Sodom and Gomorrah brimstone and fire from the LORD out of heaven."

You may not agree, and that's perfectly all right, but I think the two who appeared before Lot were also the Lord. They were going to destroy the city, and it is the Lord who destroyed the city. You have here a temporary manifestation of three persons known as the LORD. Therefore, I think this is one of the very few cases in Scripture where the Father, the Son and the Holy Spirit are seen temporarily.

So, in answer to your observation, sometimes the Holy Spirit appears in the form of a dove, such as in this instance. But it is very, very seldom because the Scripture does not want to destroy the unity of the Godhead.

The summary of what I've taken a half hour to say is this: The Word for the Holy Spirit is "pneuma," it is neuter in gender, but when a gender is given to the Holy Spirit it is masculine, because of the authority of these masculine pronouns that are used of Him.

Note: Romans 8:16 is to be translated according to the Greek Grammar Rule of Rational Concord and is to be read "the Spirit Himself."

In the King James Bible it reads, "The Spirit itself beareth witness with our spirit that we are the children of God." Actually, that is a correct translation, because "spirit" is neuter and the things that go with it are also neuter in most cases. However, in a translation other than King James you will probably read, "The Spirit himself beareth witness with our spirits . . ." And if you will look at verse 26, "And in like manner the Spirit also helpeth our infirmity, for we know not what we should pray for as we ought, but the Spirit itself [or in your newer translations "the Spirit himself"] maketh intercession for us with groanings which cannot be uttered." The "Spirit himself" is the way to understand those verses. Again, in the Greek Grammar Rule of Rational Concord, that is, since masculine pronouns are used of the Holy Spirit, in verses like this you translate it not neuter but masculine as it ought to be. We speak of the Spirit as "he" rather than "it".

- C. Even in the King James version the following verses use the masculine pronoun.
- A. Very good. For example, "He [that is God] that searcheth the hearts knoweth what is the mind of the Spirit because he maketh intercession for us" and so on. There again are the masculine pronouns.

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It is not "the Spirit - it" but "the Spirit - He". The Holy Spirit is a person.

### C. Father, Son and Holy Spirit.

- A. All three of those are masculine in gender. This is not to downplay the feminine. In fact, and I think I say this carefully, there is a movement today with which I am uneasy that is trying to neuterize God and to make a masculine-feminine God. They are disregarding these clear testimonies concerning the Holy Spirit. In the Old Testament is the word "ruach" which is the word for spirit, and there it is feminine. Part of the reason for that is that the Hebrew does not have a neuter gender -- it has masculine or feminine. Most often when the neuter is intended the masculine is used. And in most cases adjectives used with the feminine "ruach" are masculine, indicating that the Scripture is rather consistent in speaking of the Spirit as masculine. So "Father, Son and Holy Spirit" all are masculine. That does not mean that "woman" does not have an important place in Scripture. It is just that the present feminine movement is trying to destroy biblical testimony.

He, the Holy Spirit, has the characteristics of a person. In Ephesians 4, beginning at verse 25: "Wherefore, putting away lying, speak every man truth with his neighbor, for we are members one of another. Be ye angry and sin not; let not the sun go down upon your wrath. Neither give place to the devil. Let him that stole steal no more, but rather let him labor, working with his hands the thing which is good that he may have to give to him that needeth. Let no corrupt word proceed out of your mouth but that which is good to the use of edifying or that may give grace unto the hearts.

[Then the verse I'm after.] Grieve not the Holy Spirit of God by whom ye are sealed unto the day of redemption." You can grieve the Holy Spirit even as you can grieve a person. He is not an "it" or an "influence" but a person who can be grieved.

Then, He can be resisted - Acts 7. This is about the ministry of Stephen that brought about his death. In Acts 6, verse 5, we read: "And the saying pleased the whole multitude and they chose Stephen, a man full of faith and of the Holy Spirit." He speaks to the high priest and those that were with him in chapter 7, and finally in verse 51 Stephen says, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit. As your fathers did, so do ye." They were resisting the ministry of the Holy Spirit as a person.

I think of Genesis chapter 6 in this light, which seems to me to be a pretty good Old Testament illustration of the resisting of the Holy Spirit, the familiar story of circumstances leading up to the flood. Genesis 6:1: "And it came to pass when men began to multiply

on the face of the earth and daughters were born unto them that the sons of God saw the daughters of men that they were fair, and they took them wives of all whom they chose. And the Lord said, 'My Spirit shall not always strive with man for that he also is flesh. Yet his days shall be an hundred and twenty years.' There were giants in the earth in those days, and also after that, when the sons of God came in unto the daughters of men and they bore children to them, the same became mighty men who were of old, men of renown. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, 'I will destroy man whom I have created from the face of the earth, both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.'" And that brings about the story of Noah and the flood.

Here we have the sons God, verse 2, and the daughters of men. We could spend a long time discussing who the sons of God are and the daughters of men. Let me settle it for you simply. They are human beings. They were not angels who had "left their first estate." That is not the way you read that verse in Jude. And in this passage I think it is settled. In verse 2 it says, "They took them wives." That means a settled, married condition. Even if you held that the sons of God were angels, they never married women and stayed with them. In the whole passage the Lord does not mention angels one time. Verse 3: "My spirit shall not strive with man." Verse 5: "And God saw that the wickedness of man was great." Verse 6: "It repented the Lord that he had made man on the earth." Verse 7: "And the Lord said, 'I will destroy man.'" So it was simply an intermarrying of the lines of Seth and of Cain until the whole world became wicked before God with the exception of Noah and his wife, his three sons and their wives. So it was complete wickedness except for eight people. We think we are living in bad times now, and we certainly are, but it is not quite that bad -- I'm looking at a bunch of good people right here this morning.

What I am pointing out is that they were striving against the Holy Spirit; they were resisting the Holy Spirit, verse 3: "And the Lord said, 'My spirit shall not always strive with man.'" So the Holy Spirit can be grieved, and the Holy Spirit can be resisted.

C. Adam and Eve grieved the Holy Spirit.

A. The Holy Spirit was in operation from the day of creation. I will take that up later, but in Genesis chapter 1, "The spirit hovered up over the waters of God's creation" -- even before light was created. So Adam and Eve resisted the Holy Spirit, and the Holy Spirit was active throughout all of the Old Testament. You might say, "Why don't we read more about it?" Simply because the Holy Spirit doesn't testify concerning Himself. In checking my Concordance the other day I found that only in three



passages in the Old Testament is the Spirit called the Holy Spirit. We will look at one of those later in connection with David's prayer in Psalm 91. But the "Spirit" of God is mentioned in quite a number of passages, and He was active in creation and all the way through.

The Holy Spirit can be blasphemed -- Matthew 12 and Mark 3. Matthew 12:24: "And when the Pharisees heard it, they said, 'This fellow [that is, Christ] doth not cast out demons except by Beelzebub, the prince of the demons.' [In other words, Christ is casting out demons by Satan.] And Jesus knew their thoughts and said unto them, 'Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. And if Satan cast out Satan he is divided against himself. How shall, then, his kingdom stand? [In other words, if I am casting out demons by Satan then Satan is destroying himself, and he certainly wouldn't do that. Verse 27] And if I by Beelzebub cast out demons, by whom do your sons cast them out? [In other words, they carried on a similar ministry.]

"Therefore, they shall be your judges. But if I cast out demons by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house and spoil his goods except he first bind the strong man and then he will spoil his house. He that is not with Me is against Me, and he that gathereth not with Me scattereth abroad. Because of this [verse 31] I say unto you, all manner of sin and blasphemy shall be forgiven men, but the blasphemy against the Holy Spirit shall not be forgiven men. Whosoever speaketh a word against the Son of man, it shall be forgiven him. But whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this age neither in the age to come."

Now, what is blasphemy? "Blasphemy" means to speak evil, to speak evil of God in this particular case. You remember that Paul in I Timothy says, "I before was a blasphemer." He was speaking evil of God by his tremendous work against the Lord Jesus Christ. The Lord says here in verse 32 that that kind of sin shall be forgiven, and Paul knew that kind of forgiveness. But here there was blasphemy against the Holy Spirit. If you will look in Mark chapter 3:22, this is Mark's account: "And the scribes who came down from Jerusalem said, 'He hath Beelzebub, and by the prince of the demons caseteh He out demons.' [Verse 29] 'But he that shall blaspheme against the Holy Spirit hath neither forgiveness but is in danger of eternal judgment because they said, 'He [that is, Christ] hath an unclean spirit'" [that is, they were calling the Holy Spirit an unclean spirit -- Beelzebub, the lord of flies]. So the Holy Spirit can be blasphemed, and that sin shall not be forgiven.

Let me hurry to say that I agree with the view, which I think is generally held, that this sin cannot be committed in this particular period of time. In Matthew 12:32 "it neither shall be forgiven in

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this age nor in the age to come," and the Jews, according to Eder-sheim, the Jewish writer, the Jews understood "the age to come" referred to the age of the Messiah, the rule of Messiah here on earth, the millennial period. So that blasphemy of the Holy Spirit shall not be forgiven when Christ was here on earth nor when He will be here on earth again. Since Christ is not here on earth today, that is in physical form, not performing miracles in the same sense that He did during His earthly ministry, you cannot blaspheme the Holy Spirit in the ministry of Christ as you could have back there during the Gospels or during the time of the millennial reign. On an occasion or two someone has said, "I'm afraid I've committed blasphemy against the Holy Spirit." If you ever meet such a person you can assure them that they have not because they would not be one bit concerned. A concern on the part of an individual that they might have done that is an indication that the Holy Spirit is still active in the life and blasphemy against the Holy Spirit has not been committed.

Q. What do you call "blaspheme" really?

A. Blaspheme, a Greek word, means to speak evil, and in the context to speak evil against God. Paul says he blasphemed against Christ. But to speak evil of the Holy Spirit means that the very Spirit that would convict a man of his sin and bring him to Christ cannot operate and therefore that sin is not forgiven.

Q. What about swearing? That's speaking evil.

A. Swearing is in the same category, but that is not a sin against the Holy Spirit in the sense of the age when Christ was here on earth or in connection with His being here on earth during the millennial period. Swearing can be forgiven.

C. Peter swore.

A. Yes, and then he turned back to the Lord.

However, what I am pointing out is that the Holy Spirit can be blasphemed because He is a person.

The Holy Spirit has a mind -- Romans 8:26,27: "In like manner, the Spirit also helpeth our weaknesses, for we know not what we should pray for as we ought, but the Spirit Himself maketh intercession for us with groanings which cannot be uttered. But He [that is God] that searches the hearts knows what is the mind of the Spirit, because He [the Spirit] maketh intercession for the saints according to the will of God." Notice, there the Spirit has a mind, even as a person has -- not a wind, not a breath. He has a mind and therefore He is a person.

In spite of the fact that the Holy Spirit does not speak much of Himself, I think we ought to more concretely realize that even as the

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Father is a person, and that the Son is a person, so the Holy Spirit is a person.

Prayer: Now, our Father, we pray that this Holy Spirit, who has come in to dwell as we've knelt at the foot of the Cross and confessed our sins, may become very real to us today. May we be tender before Him, sensitive of His wooing, of His guiding, of His warning, of His comfort, for He has promised that He, too, will never leave us nor forsake us. Take us into the day with the full assurance that the Lord has gone before. In Jesus' precious name. Amen.

We have noted that the Holy Spirit is a person because of personal pronouns that are used of Him, both personal pronouns and demonstrative pronouns -- Romans 8:16 is translated according to the rules of rational concord -- "the Spirit Himself beareth witness with our spirit." We noted that He has the characteristics of a person (Ephesians 4:30). He can be grieved, He can be resisted, He can be blasphemed, and He has a mind.

The Holy Spirit acts as a person. Not only are personal pronouns used of Him and has the characteristics of a person, but He acts as a person. Please turn to John 16. Our Lord is speaking to His disciples in the Upper Room -- we must remember to whom He is speaking. Backing up to chapter 14 verse 26. "But the Comforter, who is the Holy Spirit, whom the Father will send in My name, He shall teach you all things." He is speaking, not to us, but to His disciples. In chapter 16 verse 13: "Nevertheless, when He [that is, the Holy Spirit], the Spirit of truth is come, He will guide you into all the truth." Your King James Bible does not have the definite article there, but it is there in the Greek and it is important. "He will guide you into all the truth, for He shall not speak from Himself, but whatsoever He shall hear that shall He speak." Verse 14: "He shall glorify Me, for He shall receive of Mine and shall show it unto you."

If we were studying the doctrine of the inspiration of Scripture I would go into detail. But here our Lord is outlining the content of what will eventually be the New Testament. He speaks of the fact that the Holy Spirit will reveal all the truth and guide the disciples into that truth.

For our study of the Holy Spirit as a person, in 16:30, "He will guide you" -- He acts as a guide, acts as a person, "He will guide you into all the truth."

Next, He intercedes -- Romans 8:26. If you were to ask me, "What is one of the most precious verses of Scripture in the Bible to you?" -- this is one I would turn to. Romans 8:26: "Likewise [or 'in like manner'], the Spirit also helpeth our weaknesses. For we know not what we should pray for as we ought, but the Spirit Himself

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maketh intercession for us with groanings which cannot be uttered [or expressed]. But God that searcheth the hearts knoweth what is the mind of the Spirit because the Spirit maketh intercession for the saints according to the will of God." He, the Holy Spirit, intercedes for us.

I do not judge your prayer life. I judge mine, and I'm afraid it isn't as good as it ought to be. But when I come to the Lord, because of verses 26 and 27 I have to be careful that I do not demand of the Lord what I want. These verses tell me that I do not know what I should pray for as I ought, the middle of verse 26, but the Holy Spirit, who dwells within, He, verse 26, makes intercession for me. Then in verse 26, God knows "the mind of the Spirit and intercedes for the saints according to the will of God." So when I bow my head and pray, and perhaps I'm asking something that I ought not to ask, the Holy Spirit is acting on my behalf. Before the throne of God He is saying, "Now, Father, Bishop doesn't really understand what he's say-ing, he doesn't know what he's asking. And, Father, what he should ask for is this." And the Holy Spirit makes intercession for you and for me as believers "according to the will of God." So we don't demand of God what we want. We submit it knowing that the Holy Spirit will take our petitions and present them properly before the Lord. I'll bet that's the reason many of my prayers are not answered. I'm not asking right, and the Holy Spirit is correcting those requests, and they are answered according to the will of God. The Holy Spirit is a person, and He intercedes for you and me.

Q. How do we get directly to God, then?

A. We do get directly to God. I think basically the Scripture suggests that we address the Father through the Son. We come to God because of Christ. But the Holy Spirit is standing by and He intercedes for us according to the will of God. So we go direct to the Father -- "Our Father, which art in heaven." And "if you asked nothing in My name, now ask in My name." So We ask of the Father through the Son, on the basis that we come by grace. But it is the Holy Spirit who stands by and takes care of our prayers according to the will of God and not according to what we are asking in particular. Now, it's possible for us to "ding-dang" God -- I don't know whether you understand that expression, it comes from my Ohio background -- we just keep after Him and keep after Him until God gives us our requests but "sends leanness into our souls." So be careful about demanding that way. He may yield and give us our request, but it isn't for our best. We address the Father, through the Son, and with the help of the Holy Spirit.

C. The whole thing is together with Christ, not apart from Him.

A. Nothing apart from Christ - right. Does God ever answer the prayer of an unsaved man? I think He does on occasion. We could turn to the Psalms and find that out. When they get

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into storms and they pray the Lord delivers them into a safe haven, but it is supposed to be a lesson to them that they need to trust in God. I don't think God answers the prayers of the unsaved all the time, but I think there are occasions when He does. But the Christian comes to God on the basis of and through the grace of our Lord Jesus Christ.

- C. I had that explained to me in another way one time, particularly in my immediate family. One of my brothers was very sick, near death. One of my other brothers who was not saved said, "I prayed for him and the Lord answered." The person he was talking to said, "Well, Mother was praying for him too and she loves the Lord." So He answered the prayer of the unsaved because of the prayer of the saved.
- A. I'm sure in most cases some saved person is also praying for someone who is ill.

The Holy Spirit performs miracles -- Acts 8. You may not agree with me in the interpretation of this passage. This is Philip. Philip was a good boy, and was having a revival in Samaria. And the Lord told him to leave Samaria and go out into the desert. Chapter 8 verse 26: "And an [the definite article is not there in the Greek] angel of the Lord spoke unto Philip saying, 'Arise and go toward the south unto the way that goeth down from Jerusalem to Gaza,' which is desert [or deserted]. And he arose and went. And behold a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who had charge of all her treasure, and had come to Jerusalem to worship. [Apparently he was a proselyte.] He was returning and sitting in his chariot and reading Esaias, the prophet. Then the Spirit said unto Philip, 'Go near and join thyself to this chariot.' And Philip ran there to him and heard him read the prophet Esaias, and said, 'Understandest thou what thou readest?' And he said, 'How can I except some man should guide me?' And he besought Philip that he would come up and sit with him. Now the place of the Scripture which he read was this: 'He was led as a sheep to slaughter and like a lamb dumb before his shearer, so opened He not His mouth. ...'" Reading of course from Isaiah 53.

Then in verse 34, "The eunuch answered Philip and said, 'I ask thee, of whom speakest the prophet this, of himself or of some other man?' Then Philip opened his mouth and began at this Scripture and preached unto him Jesus. And as they went on the way, they came to some water, and the eunuch said, 'See, water. What doth hinder me from being baptized?'"

If you travel in a certain area from Jerusalem they will point out a spot where that supposedly took place. Verse 37: "And Philip said, 'If thou believest with all thine heart thou mayest.'" [Some manuscripts omit that, but it is in the ones that I follow.] And he answered and said, 'I believe that Jesus Christ is the Son of God.'

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And he commanded the chariot to stand still, and they both went down into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip [now that's the miracle I'm speaking about -- "the Spirit of the Lord caught away Philip"] and the eunuch saw him no more, and he went on his way rejoicing. But Philip was found at Azotus [about 20 miles north of Gaza]; and passing through preached in all the cities till he came to Caesarea."

You may understand that Philip disappeared by simply walking away. But that isn't what the Scripture says. It says "the Spirit of the Lord caught away Philip," and the word there for "caught away" is "apazō" which means "to seize." Do you believe in the rapture of the Church in I Thessalonians chapter 4? Look there with me. Verse 15: "For this we say unto you by a word of the Lord, that we who are alive and remain unto the coming of the Lord shall not precede them who are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of an archangel and with the trumpet of God, and the dead in Christ shall rise first; then we which are alive and remain shall be [here's the word] caught up [that's the same word that's used in Acts of Philip] together with them in clouds to meet the Lord in the air."

Incidentally, that word for "caught up" in I Thessalonians 4:17 is translated into Latin and from Latin into English, and that's where we get our theological term "rapture" for being "caught up." The word for "caught up" in I Thessalonians 4:17, or being "seized" and caught up to be with the Lord is the same word that is used in Acts 8 verse 39, "and the Spirit of the Lord caught away Philip." I think it was a little miracle that the Holy Spirit performed in the life of Philip as he left the Ethiopian eunuch.

Q. How did the Word of God get into Ethiopia?

A. Apparently the eunuch had some written Scriptures and Philip led him to the Lord, and there is tradition that he took the gospel back to Ethiopia, and for a period of time I believe Church History says there was some success of the gospel in connection with its spread in Ethiopia. So he had the written word and took back with him the testimony of himself. Earlier around 280 B.C. the Jews of Alexandria translated the Hebrew Old Testament into Greek, known as the Septuagint Version, and that was present in Egyptian territories.

Q. I think that's what he wanted to know -- how did the first Scripture get there?

A. There were many Jews in Egypt, Alexandria and so on. They had the scrolls of the Old Testament. Since the Hebrew language had rather disappeared from use after the Babylonian captivity, they translated the Old Testament Hebrew into Greek, supposedly by 70 scholars, and that's where they get the term "Septuagint."

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Sometimes when you're reading along and find "LXX" that is simply an abbreviation meaning the Septuagint translation. But they had both the Hebrew text and the Septuagint in the Egyptian territories. Somehow this Ethiopian eunuch became a proselyte to the Jewish faith, and he had come to Jerusalem to worship at this time and was going back and reading the Scriptures.

Q. Explain what you mean by a proselyte.

A. There were two kinds of proselytes. There were Gentiles who believed that the Jewish faith was correct but who never became full Jewish converts. To become a full Jewish convert you had to be circumcised. So they were known as "proselytes at the gate." It would be something like this: I worship at a church but I do not happen to be a member of the church. These folks believed that the Jewish faith was correct, but they did not become Jewish, physically speaking, and they did not join the synagogue. But there were some who were circumcised and entered into the Jewish community and they were "proselytes of righteousness" -- these were Gentiles who either went one step or both steps into the Jewish faith.

Remember, the Holy Spirit is a person, has personal pronouns used of Him, has the characteristics of a person, He acts as a person.

### Review

We first noticed that the Holy Spirit is a person. Masculine pronouns are used of Him -- "He" "Him" -- translated that way correctly according to the rule of rational concord where otherwise it might not be so. Although the word for "spirit" is neuter, the pronouns are masculine, showing masculine gender for the Holy Spirit. Then He has the characteristics of a person. He can be grieved; He can be resisted; He can be blasphemed; He has a mind; He acts as a person; He guides; He intercedes; He performs; and He relates to other persons as a person - "It seemed good to the Holy Spirit and to us," the disciples said in Acts 15.

Then we looked at the fact that the Holy Spirit is God. He has the attributes of God. He is called God in Acts 5; He has omnipresence, omnipotence, and so on. He does the work that only God could do: He caused the virgin birth; moved men to write Scriptures; was active in the creation; He was the artist that garnished the heavens in beauty. He is identified with the God of the Old Testament -- LORD. In the New Testament He is identified as speaking through the prophets. He is associated on an equal basis with deity ("in the name of the Father and of the Son and of the Holy Spirit") and in the apostolic benediction.

Some of the Holy Spirit's activities during the Old Testament and the Gospel periods:

He contended with men generally against sin, Genesis 6: "My spirit shall not always strive with men."

He gave special spiritual and physical strength, especially physical: Judges 14. In chapter 13 we have the story of the birth of Samson, and that story continues into chapter 14, where Samson saw a woman he liked, verse 1, a woman in Timnath. And he asked his parents whether he might have her. In verse 4, his father and mother did not know "that it was of the Lord, that he sought an occasion against the Philistines. [Verse 5] Then went Samson down, and his father and his mother, to Timnath and came to the vineyards of Timnath, and behold a young lion roared against him. And the spirit of the Lord came mightily upon Samson, and he tore the lion as he would have torn a kid." If you could take a young lion and rip it apart you would be in the category of Samson. But notice, his strength was due to the Holy Spirit. "The spirit of the Lord came mightily upon him," verse 6.

This marriage got him into trouble. Samson put forth a riddle, verse 12, and the Philistines couldn't answer him, so Samson's wife enticed him to tell her the answer to the riddle. As a result of that Samson got into some problems. In verse 19 it says, "And the spirit of the Lord came upon him [upon Samson], and he went down to Ashkelon and slew thirty men." In other words, the Lord was seeking an occasion against the Philistines. Again my point is that the secret of his strength was the Spirit of the Lord coming upon him.

Judges 15. Again the Philistines are trying to get Samson, and he eggs them on a little this time. In verse 13: "... they spoke unto him saying, 'We will bind thee securely and deliver thee into their hand, but surely we will not kill thee.' And they bound him with two new cords and brought him up from the rock. And when he came unto Lehi the Philistines shouted against him." Here he was bound so he couldn't help himself. But in the middle of verse 14, "the spirit of the Lord came mightily upon Samson and the cords that were upon his arms became as flax." Again, that feat of strength was due to the Spirit of the Lord.

Verse 15: "And he found a new jawbone of an ass and put forth his hand and took it and slew a thousand men with it. And Samson said, 'With the jawbone of an ass, heaps upon heaps, with the jawbone of an ass have I slain a thousand men.'"

I'll read the next verses to clarify a thing or two. Verse 17: "And it came to pass when he had finished speaking that he cast away the jawbone out of his hand and called that place Ramath-lehi." Verse 18: "And he was very thirsty and called on the Lord and said, 'Thou hast given this great deliverance into the hand of thy servant, and now shall I die of thirst and fall into the hand of the uncircumcised?' And God split an hollow place that was," reading in the King James Bible you have "in the jaw" or "the jawbone", but the word for jawbone and the word for Lehi are the same in Hebrew. So I think



verse 19 is clearer if we read, "and God split a hollow place that was in Lehi and there came water out of it. And when he had drunk his spirit came again and he revived. Wherefore, he called the name thereof En-hakkore, that is, the well of him that called, which is in Lehi unto this day."

However you translate that, the strength with which Samson killed the Philistines was due to the Spirit of the Lord, in verse 14.

Chapter 16. Samson gave away the secret of his strength to Delilah who had tormented him, and it wasn't the hair that gave him the strength, it was his relationship with the Lord. Anyhow, Delilah cut off his hair, verse 19: "And she made him sleep upon her knees and she called for a man, and she caused him to shave off the seven locks of his head [the sign of his Nazarite vow], and she began to afflict him and his strength went from him. And she said, 'The Philistines are upon thee, Samson.' And he awoke out of his sleep and said, 'I will go out as at other times before and shake myself.'"

[Here is one of the saddest phrases in Scripture.] And he knew not that the Lord was departed from him. But the Philistines took him and put out his eyes, and brought him down to Gaza, and bound him with fetters of bronze, and he did grind in the prison house. Howbeit the hair of his head began to grow again after he was shaved."

They put him into the house of their god, Dagon, in verse 23 and following. They caused him to grind and they made sport of him. Verse 25: "... when their heart was merry they said, 'Call for Samson that he may make sport for us.' And they called for Samson out of the prison house and he made sport for them, and they set him between the pillars. And Samson said unto the lad that held him by the hand, 'Permit me to feel the pillars whereupon the house standeth, that I may lean upon them.' Now the house was full of men and women, and all the lords of the Philistines were there, and there were upon the roof about three thousand men and women who beheld while Samson made sport. And Samson called unto the Lord and said, 'O Lord God, remember me I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be avenged of the Philistines [literally] of one of my two eyes.'" He felt very strongly of course that he had lost his sight and he just wanted to be avenged "of one of my two eyes."

Verse 29: "And Samson took hold of the two middle pillars upon which the house stood and on which it was borne up, one on the right hand and the other on the left. And Samson said, 'Let me die with the Philistines.' And he bowed himself with all his might, and the house fell upon the lords and upon all the people who were in it. So the dead whom he slew at his death was more than they whom he slew in his life."

Archaeology has something to say about that. [Reading from two archaeology books]: "It was in old Gaza that Samson pulled down the roof of the house in which the Philistines were feasting (Judges 16:29). This feat is explained by Macalister thus: 'Sometimes the chamber of a house was too wide to be spanned by a single roof-beam. In that case two lengths of timber were used, their ends being supported by a column. It is probable that such columns were of wood, but a flat stone was placed under their feet to support them.' [In other words, the beams had to be brought into the middle and supported by a post. A beam could not be long enough to span the entire width.] 'To slip the pillars from the footstones would not be an impossible task for a strong man, and to do so would obviously bring the house down.' [Those pillars met in the center, supporting the beams, so if the pillars were pulled out the house collapsed in the center.] 'This brings the story into the region of the possible; but it does not take it out of the region of the marvelous.'" The Bearing of Archaeology on the Old Testament, by Robinson - page 188.

Archaeological Commentary on the Bible, by Camargo - page 75 - a more recent discovery: "In the summer of 1972, in excavations at Tell Qasileh, on the north bank of the Yarkon River, a mile or so from where it empties into the Mediterranean, the remains of a Philistine temple was discovered--the only such temple that had been found up to 1974. In the center of the floor of what was the main hall can be clearly seen the stone bases of two huge wooden pillars which had served to support the roof."

So the one Philistine temple that has been found was built exactly according to the biblical story where the beams were brought to the center and supported. And as Samson took hold of those two pillars and pulled them out, he, as we might say "brought the house down."

That is the only feat of strength that is not attributed in the Scripture to the Spirit of the Lord in Samson's life. However, he prayed, "O Lord, remember me, I pray thee, and strengthen me only this once." My guess is that the Spirit of the Lord moved in Samson's body again until he could bring judgment upon the Philistines, and of course cause his own death.

Q. What is really Samson doing in his life as a judge?

A. Remember, the judges were brought up to bring judgment on the enemies of Israel. The Philistines were continually bombarding Israel, and so as we read earlier the Lord was seeking an occasion against the Philistines by Samson, chapter 14:4: "And his father and mother knew not it was of the Lord that He sought an occasion against the Philistines." The judges were raised up in Israel primarily at times of great difficulty. Here they were in difficulty with the Philistines and Samson was the judge at that particular time.

C. It makes it hard to see a man of God in Samson.

A. I was going to close with that, but let me read that now.

When you read through the life of Samson you may have another impression. But I appeal to you to not forget Hebrews chapter 11 and verse 32. Hebrews is very commonly referred to as the Hall of the Heroes of Faith. You remember that Abraham is mentioned in verse 17; Jacob, verse 21; Joseph, verse 22; Moses, verse 23; Rahab, verse 31; now verse 32: "And what shall I more say? for the time would fail me to tell of Gideon, of Barak, and of Samson ..." So however you evaluate the story in the book of Judges, don't forget that the Apostle Paul, under the inspiration of the Holy Spirit, named Samson as a hero in the Hall of Faith. So Samson must have been operating on the basis of faith or he never would have made it here. His character is better than perhaps our first impression from the book of Judges.

C. Re the judges' spirituality.

A. The judges were not necessarily spiritual leaders, they were more military leaders. But, of course, they were spiritual men. There is Gideon, and we'll look at Jephthah next time. There is another case where you might think he wasn't a very good fellow, but he's in the Hall of Faith, and I'll report on him next week. We'll look at Jephthah as well.

Archaeology of course doesn't prove the Bible per se, but it does in many cases show that the Bible is right. In no definite case has it ever shown the Bible to be wrong.

C. The general characteristic of the judges - there's one verse that says, "Every man did that which was right in his own eyes." There was not any unified or single government.

A. That's correct. You've quoted the last verse of the book of Judges. "And in those days there was no king in Israel, and every man did that which was right in his own eyes." If you want to read of a terrible time in Israel, just read through the book of Judges. The book of Judges begins by indicating the character of that particular time and the cycles through which the people of Israel went. In other words, they would worship the Lord; they would depart from the Lord; the Lord would send judgment; and then He would raise up a judge to deliver Israel again. In the opening chapters of Judges you have that particular cycle. I'll read a part of chapter 2: "And the people served the Lord" verse 7; verse 12, "and they forsook the Lord"; verse 14, "and the anger of the Lord was hot against Israel and He delivered them into the hands of spoilers"; verse 16, "nevertheless, the Lord raised up judges who delivered them." They went through that cycle again and again and again. [Sin; Servitude; Supplication; Salvation.]

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Samson is one of those men whom God raised up to deliver Israel from the Philistine oppression that God had allowed to take place to bring Israel to its senses.

Prayer: Our heavenly Father, again we thank You for the ministry of the Holy Spirit in our lives. We realize that He does not speak of Himself nor from Himself, but He desires to exalt the Lord in our midst. We pray that we may be subject to that intent of the Holy Spirit today. May we be sensitive to His wooing, to His guiding, to His precious nearness as we go from this place to serve. In Jesus' precious name. Amen.

Verse 32: "So Jephthah passed over unto the children of Ammon to fight against them, and the Lord delivered them into his hand."

Verse 34: "And Jephthah came to Mizpah unto his house, and behold his daughter came out to meet him with timbrels and dances, and she was his only child. Beside her he had neither son nor daughter. And it came to pass when he saw her that he tore his clothes and said, 'Alas, my daughter, thou hast brought me very low. Thou art one of them who trouble me, for I have opened my mouth unto the Lord and I cannot go back.'" He promised, in verse 31, to do something.

Verse 36: "And she said unto him, 'My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth, forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon.' And she said unto her father, 'Let this thing be done for me: let me alone two months that I may go up and down upon the mountains and bewail my virginity, I and my companions.' And he said, 'Go.' And he sent her away for two months, and she went with her companions and bewailed her virginity upon the mountains. And it came to pass at the end of two months that she returned unto her father, who did with her according to his vow which he had vowed. And she knew no man. And it was a custom in Israel that the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days a year."

Usually when you study this passage and you turn to your commentaries, they will say that Jephthah offered his daughter as a sacrifice unto the Lord, on the basis of the promise in verse 31: "that whatsoever cometh forth of the doors of my house to meet me when I return in peace from the children of Ammon shall surely be the Lord's and I will offer it up for a burnt offering." So Jephthah offered his daughter as a living sacrifice to the Lord. In fact, the Bible I'm reading from has a heading at this section, "Jephthah's Tragic Vow."

But I want to suggest to you, that is not what Jephthah did with regard to his daughter. There are a number of reasons.

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Reason No. 1. Verse 29, "The Spirit of the Lord came upon Jephthah [verse 30] and he vowed a vow." I do not believe that the Holy Spirit would have led Jephthah to make a vow to sacrifice his daughter -- which was completely contrary to the law of God.

Reason No. 2. Verse 31 should be translated a little differently, and I read: "Then it shall be that whatsoever cometh forth of the doors of my house to meet me when I return in peace from the children of Ammon shall be the Lord's or [not "and" but "or"] I will offer it up for a burnt offering." "And" is not the way to translate that verse; it is a "vau" [pronounced "wow"] in the Hebrew, and I read again, "shall surely be the Lord's or I will offer it up for a burnt offering." In other words, what was he thinking about? If a human being came out, that human being would be the Lord's. If an animal came out, that would be offered as a burnt offering.

Reason No. 3. Notice in verse 37 his daughter asked permission to go to the mountains and to bewail her virginity. In verse 39, "He did with her according to his vow which he had vowed and she knew no man." It doesn't say, "and he offered her as a sacrifice." He was simply dedicating her to the service of the Lord and therefore she would not get married. She realized that and so did he. He dedicated her to the service of the Lord, and we have indications of that sort of thing in other passages of Scripture.

Reason No. 4. Verse 40, "the daughters of Israel went yearly to [and the word, rather than "lament," is literally "to celebrate," "to rehearse," "to talk with"] the daughter of Jephthah four days in a year." So there is no indication there either that she was offered as a burnt sacrifice.

Reason No. 5 is not found here, but it is in a verse that is familiar to you: Hebrews 11:32. Paul, in listing the heroes of faith, says, "And what shall I more say; for time would fail me to tell of Gideon, of Barak, of Samson, and of Jephthah." Jephthah made Paul's list of the heroes of faith. Therefore, I suggest to you that Jephthah did not sacrifice his daughter contrary to the law of God.

All of this was done, Judges chapter 11 verse 29, as the Spirit of the Lord came upon Jephthah. He performed some acts of courage, of moral uprightness, and kept his vow before the Lord because the Spirit of the Lord came upon Jephthah.

II Chronicles 24:20: "And the Spirit of God came upon Zechariah, the son of Jehoiada the priest, which stood above the people, and said unto them, 'Thus saith God, 'Why transgress ye the commandments of the Lord that ye cannot prosper? Because ye have forsaken the Lord, He hath also forsaken you.'" And they conspired against him and stoned him with stones at the commandment of the king in the court of the house of the Lord. Thus Joash the king remembered not the kindness which Jehoiada his father [actually his grandfather] had done to him, but slew his son. And when Zechariah died, he said, 'The Lord look upon it and require it.'"

Our Lord returned to this particular incident in Matthew 23:34, 35: "Wherefore, behold I send unto you prophets and wise men and scribes, and some of them ye shall kill and crucify, and some of them ye shall scourge in your synagogues and persecute them from city to city, that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zechariah [we just read about him in II Chronicles 24:20], whom ye slew between the temple and the altar."

Someone will say, "Well now, look, in Matthew 23:35 Zechariah is the son of Berechiah, and in II Chronicles 24:20 he is the son of Jehoida." In II Chronicles the word "son" is used in the sense of "grandson." Hebrew does not have a word for grandson. Sometimes "second generation" is used. In II Chronicles Jehoida is the grandfather, and in Matthew Berechiah is the father. Also, in some cases a person has two names. We can't settle it for sure one way or the other, but we know there is a biblical answer.

The reason I am looking at these passages is this: Have you ever wondered whether we have all of the Old Testament? Here we have an inference that we no doubt do have all of it. Our Lord was speaking in Matthew 23:35 and he said, "From the blood of righteous Abel." Where do you look for Abel? Genesis. Where do you look for Zechariah? II Chronicles. But you say, "Wait a minute. My Bible has a lot more books after II Chronicles." Yes, but you're reading from the wrong Bible. In the Hebrew Bible the first book is Genesis, the last book is II Chronicles. But the content of the Hebrew Bible is the same as our Bibles, it's just that the books are in different order. When our Lord was speaking, he spoke to Jews who had the Hebrew Bible and not our Bible. Therefore, when Jesus said, "from the blood of Abel to the blood of Zacharias" He was indicating the complete scope of the Old Testament. So our Lord approved the Old Testament as we have it -- incidentally, without the apocryphal books.

Going to II Chronicles 24:20 again. This is a sad story concerning King Joash. In verse 1 we read, "Joash was seven years old when he began to reign." He did a really good job. He had a "Joash chest" for the purpose of rebuilding parts of the house of God that had broken down. He did a good job until verse 15: "But Jehoida grew old and was full of days ... a hundred and thirty years old when he died. And they buried him in the city of David."

Verse 17, "Now after the death of Jehoida came the princes of Judah and made obeisance to the king. Then the king hearkened unto them. And they left the house of the Lord God of their fathers and served images and idols, and wrath came upon Judah and Jerusalem for their trespass."

So Joash changed when Jehoida died. But then we come to verse 20 when Zechariah comes on the scene, and he says, "Now look, you have transgressed the commandments of God. That's why you don't

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prosper -- because you have forsaken the Lord and He has also forsaken you." Verse 21: "and they conspired against him and stoned him with stones at the approval of Joash."

How was Zechariah able to do that? Verse 20: "The Spirit of God came upon him." So my point is that the Holy Spirit gave these men moral and spiritual courage to speak the Word of God. We might liken it to Stephen, full of the Holy Spirit to rebuke those in his day, and they stoned him with stones.

To summarize. The Holy Spirit granted special artistic workmanship ability; He fitted men for literary and musical expression; He gave men moral and spiritual courage.

Sometimes we are timid about witnessing, but we are because we fail to rely on the Holy Spirit. I'm sure the Holy Spirit will give you and will give me wisdom and moral courage to witness for Him.

Prayer: Our Father, may this be true in our lives today, that we may stand for that which is right, rebuke that which is wrong, and work abundantly for Thee. In Jesus' precious name. Amen.

## PARTIAL LIST OF ACTIVITIES OF THE HOLY SPIRIT

### In the Old Testament:

He strove with men generally against sin - Gen. 6:3 - that's in connection with the flood.

He enabled certain men to govern nations. The Holy Spirit came upon Joshua in order for him to lead the nation of Israel.

He enabled certain men for military leadership. The Holy Spirit came upon Gideon. In fact, the Hebrew says the Holy Spirit clothed Himself with Gideon. There was an indwelling of the Holy Spirit in the Old Testament.

He enabled certain men to perform physical feats of strength. That's Sampson. Regardless of what you think about Sampson's character, I think we've got to tread a little easily here because every feat of strength he performed, if you'll look at the verses right around it, the Holy Spirit came upon him and he performed those feats of strength. He was enough of a spiritual giant that he is mentioned in the "hall of fame" in Hebrews chapter 11. So we've got to be careful about how much we downplay Sampson.

He enabled certain men for artistic workmanship in connection with the tabernacle. The Holy Spirit came upon Bezaleel (Ex. 36:1) and he was able to work on the tabernacle.

He came upon certain men for literary and musical expression -- David, II Sam. 23, "The Holy Spirit spoke by me and His word was on my tongue."

He came upon certain men for moral courage -- Zechariah. Not the Zechariah of the book of Zechariah, but another one -- the one I think Christ referred to, "from Abel to Zechariah." His speech was the speech of courage and they stoned him for it, the Holy Spirit speaking through him.

He came upon certain men for the prophetic ministry and the writing of Scripture -- Ezek. 11, II Peter 1:20, 21.

### Then some New Testament activities:

He convicts men -- John 16.

He regenerates -- John 3.



He seals -- Ephesians 4:30. It's a wonderful verse for the security of the believer -- He seals us until the day of redemption.

He indwells -- I Cor. 6:19.

He baptizes -- I Cor. 12:13.

He infills -- Ephesians 5:18.

The three main things we need to distinguish at the present time are the indwelling, the infilling and the baptism.

Infilling simply means that the Holy Spirit comes into a person to dwell -- Romans 8:9, if you don't have the Holy Spirit you're not of Christ. Every born-again believer is indwelt by the Holy Spirit. Infilling means to guide -- you yield and the Holy Spirit guides.

Then the baptism is the specially unique work in the Church Age in which He takes a born-again believer at the moment salvation and makes him a member of the body of Christ, which is His Church.

He imparts spiritual gifts -- I Cor. 12.

He leads -- Romans 8:14.

He teaches -- John 14.

He sanctifies -- II Thess. 2.

He witnesses -- Romans 8.

He intercedes -- Romans 8.

He produces fruit in the Christian -- Galatians 5.

There are 21 activities of the Holy Spirit, and that doesn't include them all. I suspect, and I speak kindly now, that because of holiness and pentecostal and charismatic emphasis today others of us as Christians have sort of withdrawn from speaking about the Holy Spirit and giving Him His rightful place. But we know that He is an important part of our Christian life.

## TWELVE WORKS OF THE HOLY SPIRIT

### A Very Brief Survey

by Willis E. Bishop

In John 17 verse 17 Christ prays for His disciples. He says, "Sanctify them through Thy word; Thy word is truth." I have jotted down twelve different works of the Holy Spirit, and I suspect there are more than that. I'd like to review those briefly with you.

First of all, He regenerates (John 3:5). No person is ever saved except by the regenerating work of the Holy Spirit.

He seals (Ephesians 4:30) -- "sealed until the day of redemption." I believe that when a believer is put into the grave the Holy Spirit never leaves that body or the remains of it, and that it is by the power of the Holy Spirit that that body is resurrected in new life in the Lord's time. He seals the believer.

He indwells the believer (Romans 8:9). He indwells every believer. In Romans 8 Paul says, "If you have not the Spirit of God you are not of His." In I Corinthians 6:19 he pleads that we care for our bodies because our bodies are the temple of the Holy Spirit. If you have received Christ as your personal Saviour, whether you realize it or not the Holy Spirit dwells within.

He baptizes (I Corinthians 12:13) -- "we have been all baptized by the Holy Spirit." If you are a believer in the Lord Jesus Christ you have been Spirit baptized. In chapter 1 the Apostle Paul writes, "to all the saints of Corinth together with all that in every place call upon the name of the Lord." Romans 10:13 says, "Whosoever shall call on the name of the Lord shall be saved." So every saved person has been baptized by the Holy Spirit, and this work of the Holy Spirit is to place us into the body of Christ, which is the Church. (vss. 13, 27, 28a)

He infills, or fills (Ephesians 5:18). Infilling has sometimes been misunderstood. It is not that the believer is a third full or a half full or completely full. The fullness of the Holy Spirit has to do with the control of the Holy Spirit over your life and mine. For example, using the same word but in a different connection, in the book of Acts it says, "they were filled with indignation." Indignation controlled those men who were opposing the work of Peter and others. In Acts it also speaks of the believers being filled with joy and the Holy Spirit -- joy controlled them at that moment in their existence. So fullness has to do with the control of the Holy Spirit. The baptism and the indwelling can never be lost and are never repeated. The infilling can be and should be repeated because it is as we yield to the Spirit of God that He fills or controls us. In Acts chapter 2 the disciples are filled by the Spirit of God. A couple of chapters later those same disciples are filled again. Why? Probably because in the intervening chapters they were threatened and they withdrew somewhat from their ministry just momentarily. When they yielded again the Holy Spirit filled them again.

The Holy Spirit imparts spiritual gifts (I Corinthians 12:4-7 and Hebrews 2:4). Whether you believe it or not, when you received Christ as your personal Saviour the Holy Spirit gave you some ability, some gift that you did not have in your previous life, a gift to use in the ministry for Him -- maybe more than one. If you have never asked the Lord what it is you ought to now, and find out what it is that the Lord gave you as a gift, or several gifts, by the Spirit of God to minister for Him.

He leads (Romans 8:14). "As many as are sons of God are led by the Spirit of God." If you need guidance in making a decision, pray about it -- the Lord has promised to lead you.

He sanctifies (I Peter 1:2). The Lord prayed, "Sanctify them through Thy truth, Thy Word is truth."

He witnesses that we are children of God (Romans 8:16). I remember after I accepted Christ I wasn't so sure. I knew something had happened -- the world looked different to me and I felt different. But there were times of doubt until someone pointed out to me that the Holy Spirit was a witness, and I found that witness to be faithful and true, as I'm sure you have. He witnesses to us, He gives us an assurance that we are the children of God.

He intercedes (Romans 8:26). Sometimes we don't know what we should pray for. But the Holy Spirit takes our request before the Father and intercedes for us. Sometimes the Lord doesn't answer my prayers the way I ask. That shows the Holy Spirit said, "Bishop didn't mean that -- answer it this way instead."

He produces fruit in the Christian's life (Galatians 2:22,23). That has to do with the fruit of the Spirit, "love, joy, peace, longsuffering, patience," etc.

And then, He quickens our mortal bodies (Romans 8:9-11): "But ye are not in the flesh but in the Spirit if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ he is none of His." That was a verse I quoted a few moments ago to show that every believer is indwelt by the Spirit of God. Verse 10: "And if Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also give life to your mortal bodies by His Spirit that dwelleth in you. Therefore, brethren, we are debtors not to the flesh to live after the flesh, for if you live after the flesh you shall die. But if ye through the Spirit do mortify the deeds of the body ye shall live." Verse 11 in particular, "if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also give life to your mortal bodies by His Spirit." Usually that verse is interpreted to mean that when we die and then are resurrected, it is the Spirit that gives life to those dead bodies. Commentary after commentary after commentary will point that out. I have no doubt but what the Spirit of God does that, and when the body of the believer comes out of the grave it is because the Spirit of God is busy reconstituting that into a glorified body.

But I'd like to suggest to you that that is not what the Apostle Paul is talking about here. Let me go over that verse again with you. "But if the Spirit of Him who raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also give life to your mortal bodies" -- not dead bodies but your mortal bodies. Remember that Paul in another place speaking about the Rapture says that "this mortal shall put on immortality, this corruption shall put on incorruption"? He's talking about two different things there. This mortal -- this one who is alive -- will be changed in a moment as the Rapture takes place. The one who has corruption, the one who is in the grave and is deteriorated will be reconstituted into a glorified body as we are caught up together to be with Him. The mortal body is not the dead body. Notice what Paul is saying: "that Spirit will give life to your mortal body by His Spirit that dwelleth in you." It is the present power of God's Spirit in your body and in mine as living believers. The Holy Spirit will enable us, verses 12 and 13, to live a life for Christ -- a very important thing to realize in connection with the work of the Holy Spirit in our lives.

To summarize, either Paul is speaking about the resurrection of the body from the grave or he is speaking about this mortal body in which the Spirit of Christ dwells who will quicken us and enable us by His power to live for God. I think the latter is the better way to approach that.

STUDY IN THE GOSPEL OF JOHN  
QUESTION RE HOLY SPIRIT AND BAPTISM

by Willis E. Bishop

Discussion re pastors not teaching much about the Holy Spirit and the fact of so many doctrines in Scripture and amount of time required in seminary to study them.

Comment re Holy Spirit taking a secondary place.

- A. That's true, and in part is O.K. The Scripture says the Holy Spirit would not be speaking about Himself. His job is to speak about the Lord and the Word, and therefore, while we need to understand concerning the Holy Spirit, that would not be our first emphasis in teaching the Word of God.

John 16. Christ speaks there about the Holy Spirit coming and convicting the world of sin, and of righteousness, and of judgment. That is, the Holy Spirit, when He comes, will convict, and He's here. If anyone has conviction concerning sin, it is because the Holy Spirit is outside hammering away at that individual saying, "You're a sinner and you need salvation." Or to a believer He is saying, "Look, that wasn't right -- you go and apologize to your wife," or something like that. Of sin, of righteousness -- Christ says, "It is because I go to My Father."

There are all kinds of ideas concerning our Lord and His nature and His person. The Holy Spirit is trying to correct the world in their thinking concerning the deity of our Lord and the atonement He has provided. The proof of it is that not only was He buried, but He arose from the dead and has ascended into Heaven. The Holy Spirit is working to convict people concerning that.

One proof (and there are many) that the Christian faith is true and the other religions of the world are not true, even though they may have some truth in them, is the fact that you and I do not worship a dead hero but a living Savior.

And then of judgment. The Holy spirit is busy in this matter of judgment. There are a number of judgments in Scripture, but that is not our subject this morning. Satan has already been judged because of the death and resurrection of Christ. You and I, as believers, will be judged one day, not to determine our destiny -- that is settled the moment we accept Christ as our personal Savior -- but, according to I Corinthians 3 and Romans 14, what we call the Judgment Seat of Christ, the judgment of believers is to determine how well you and I have lived for the Lord and the rewards or loss of rewards. We do not serve Him for the rewards, but the Lord does acknowledge our service and will reward us accordingly. Then I suspect, if I read Revelation correctly, you and I are going to take those rewards and lay them at the feet of Christ saying, "It is because of You and what You have done."

Then there is the judgment of the nations. When the Lord comes He will separate those nations as a man separates the sheep from the goats. That's on the basis of their nature. Our salvation is never on the basis of what we have done -- "For by grace ye are saved through faith, and that not of yourselves; it is the gift of God" (Eph. 2:8,9). But the nations will be separated, when the Lord comes, on the basis of their faith, and that faith is evidenced by what they have done. In Revelation chapter 20 there is the Great White Throne Judgment -- that tremendous last judgment where all the unsaved of all ages will have the books opened to show that their judgment is fair, and they will be cast into the Lake of Fire.

The Holy Spirit is busy in connection with all of those judgments -- He's busy, but He does not speak of Himself. We need to pay attention to Him because He is (I John 2:2) a comforter, an advocate sent alongside us, a wonderful guide, but He does it without nudging us and saying, "Don't forget to name me as the Holy Spirit."

Shall we try one more this morning? This one, I think, is important -- He **baptizes** -- the baptismal work of the Holy Spirit. If you'd like to see the key reference to that, it's in I Cor. 12 -- and a verse or two from chapter 1 of I Cor. The Old Testament does not mention the baptizing work of the Holy Spirit. In the Gospels there are four mentions of the Holy Spirit baptizing, and each one of those is in the future tense.

In Acts 1 the Lord said to His disciples, "You shall be baptized with the Holy Spirit **not many days from now**," pointing to Pentecost in Acts 2. The word "baptism" is not mentioned in Acts 2, but when you go later into the ministry of Peter in Acts 10 and 11, he ministers to some people and the Holy Spirit comes upon them and he mentions baptism of the Spirit and the fact that the Holy Spirit fell upon them "as on us at the beginning" (referring back to Acts 2 and the beginning of the Church). So we have the baptism of the Holy Spirit taking place with that tremendous event, among other things, in Acts chapter 2.

Having said that, look with me at I Cor. 1:1: "Paul, called an apostle of Jesus Christ through the will of God, and Sosthenes, our brother, [notice to whom the Apostle Paul is writing] unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called saints, with all that in every place call upon the name of Jesus Christ, our Lord." Let me remind you what the Apostle Paul wrote in Rom. 10:13: "For whosoever shall call upon the name of the Lord shall be saved." So in I Cor. the Apostle Paul is writing to all the saved.

Now go to I Cor. 12:12: "For as the body is one and hath many members, and all the members of that one body being one are one body, so also is Christ, for by one Spirit were we all baptized into one body, whether we be bond or free, Jews or Greeks, and have been all made to drink into one Spirit."

Notice, there are several things. I have read in verse 13, "for by one Spirit **were** we all baptized" -- that happens to be the tense

there; if you want to read the King James "are" it's O.K. -- it's not going to change what I'm saying, but we **were**. Now, notice the next statement: "We were {the next word} **all**." Who is the "all"? I Cor. 1:2: "All that call upon the name of the Lord." Therefore, **every born again Christian has been baptized by the Holy Spirit into the body of Christ**.

You say, "Wait a minute -- I thought Spirit baptism took place later." No -- all -- every believer. Well, what happens? Here's a sinner -- he comes to Christ -- kneels down and says, "Lord, I receive Christ as my Savior. I ask for forgiveness of my sins." What does the Lord do? He saves that individual. At the same time the Holy Spirit comes in to dwell; at the same time that Holy Spirit seals that believer; at the same time He places that believer into the body of Christ. Spirit baptism in the Scripture is nothing more and nothing less than our being placed into the Church, which is the body of Christ. Some want to insist on signs following, but on the authority of the Scripture we are baptized into the body of Christ.

Comments from class members re water baptism.

- A. On the subject of water baptism, which you're speaking of, there has been more bloodshed and more enemies made over that particular question. Let me tell you my particular belief concerning it. First, I do not believe water baptism saves anyone. I believe it's an outward sign of an inward cleansing.

Interestingly enough, Mrs. Bishop and I have been visiting a Lutheran church in Orlando, the Church of the Lutheran Confession, and I have asked two of the pastors there concerning it. I did not tell them my viewpoint, but I asked, "Tell me, does baptism save?" They said, "No." They quoted (each at a different time) that the thief on the cross was saved without being baptized. Without knowing it, they mentioned Martin Luther's position concerning Mark 16, "He that believeth and is baptized shall be saved, but he that believeth not shall be condemned." That is, baptism doesn't enter into saving faith, Martin Luther pointed out that it doesn't say, "He that believeth not and is not baptized", but there are those who believe that water baptism does save the individual. Those people, by and large, practice infant baptism because they want that child saved. The Roman Catholic church believes in baptismal regeneration, and therefore they practice infant baptism.

I believe the Holy Spirit does these things by faith and faith alone, Eph. 2:8,9, "For by grace are ye saved through faith and that not of yourselves; it is the gift of God, not of works, lest any man should boast." John 3:16, ". . . whosoever believeth", and there are so many verses on believing.

Concerning the mode of water baptism, there are also differences of opinion; sometimes a friendly opinion, sometimes not so friendly an opinion. These sometimes, I'm afraid, divide believers. I have no objection if someone wants to be immersed. My own conviction is that any mode of baptism is an acceptable

mode. The main lexicon that is used these days is one that makes the word "baptidzo" to mean immersion. But Seiss in his work lists any number of lexicons in which "baptidzo" does not necessarily stand for immersion.

Normally, I would say, a person would believe on Christ, and then as an outward testimony of an inward cleansing he would be baptized according to his conviction regarding the mode. Some believe that immersion is the only way and that if you have been baptized in any other way you must be rebaptized, and that seems to suit some individuals and I would not condemn them for following their conviction along that line.

The earliest writings I know of is called the "Didache", or the "Teaching of the Twelve Apostles", written shortly after 100 A.D. There they speak about baptism, and they say the preference is for baptizing in running water, living water (that would be by immersion), and they also explain that other modes are acceptable as well.

Q. Re the reason Christ was baptized in the river.

A. Turn to John 1:29: "The next day John seeth Jesus coming unto him and saith, Behold the Lamb of God who taketh away the sin of the world. This is he of whom I said, After me cometh a man who is preferred before me, for he was [or existed] before me; and I knew him not."

Now John no doubt knew Christ as a cousin, but he did not know who the Lamb of God was, the Messiah. He said, "I knew him not, but [verse 31] that he should be made manifest to Israel, therefore am I come baptizing with water. And John bore witness saying, I saw the Spirit descending from heaven like a dove, and it abode upon him, and I knew him not, but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he who baptizes with the Holy Spirit, and I saw and bore witness that this is the Son of God."

Christ was baptized in a way and for a purpose that no other one ever has been baptized. John said, "I didn't know who the Messiah was." When the Father sent him out in his work, He said to John, "The way you'll know who the Messiah is is when you see that Holy Spirit coming down from heaven upon him." And Christ was baptized to identify himself as the Messiah and as the Son of God, not for salvation, but simply for identification, and Christ's baptism is unique. No one else was ever or will ever be baptized for that purpose. When Christ came to John, John said, "Well, wait a minute. I ought to be baptized of you." Christ said, "No, permit it to fulfill all righteousness." Which means Christ was saying that baptism is a work to fulfill righteousness.

Therefore, baptism does not save because, Eph. 2:8,9, we're not saved by works but by grace. So, John's baptism was a baptism



of repentance. That was in preparation for the coming of the Messiah. You and I are baptized for a different reason, to identify ourselves as members of the Body of Christ, or the true Church.

Comment re John's baptism being unto repentance.

A. That's a good point. John's baptism was unto repentance, and when Christ came to John, John said, "Wait a minute, I need to have you baptize me." Thank you for pointing that out. And then John understood the identification of the Messiah.

Q. Re John 3:5, "Except a man be born of water and of the Spirit."

A. That's a verse which those who believe in baptismal regeneration use, and I understand that. In the rest of the chapter, for example verse 16 and following, baptism is not mentioned -- it's simply belief. Then the structure of verse 5: "born of water and, or even, the Spirit."

You have one definite article before "water"; then you have the word "and"; then you have the word "Spirit". This is a little technical, but my conviction is that here the word "water" is a symbol for the Holy Spirit, and it is not referring to the waters of baptism. At this point there was no such thing as Christian baptism. That was not given until much later.

Discussion re mode of Christ's baptism.

A. The earliest art do not show immersion; the earliest baptismal fonts do not show immersion. I would say here's a case where "let everyone be persuaded in his own mind". Make sure we are in the Lord by faith.

Request to discuss how to get along in Christian fellowship with people who believe in the baptism of the Spirit different than we have been talking about. How are we going to fellowship in a practical way with those who do not believe --

A. There is a lady in the village to whom we deliver Meals on Wheels. She was not even going to let me into heaven until I had had that experience. I think I finally got her talked into letting me in.

It depends upon the individual. Some are very pugnacious about it. Others are not. This is one of the reasons I am not exercised by proper denominational lines. Here is a group that believes baptism is by immersion; they preach the counsel of God -- I say that is fine. Over here is another group that believes in baptism by another means; they preach the counsel of God -- I say let's not try to get them together. I think this ecumenical movement is of the devil, because you've got to remove every important doctrinal statement in order to get along in fellowship with somebody else. If you can get along with them, fine; if you can't, pray for them. One of these days in heaven we're going to get straightened out. We'll have to get along up there and we might as well start to do it here, but some just will not do it.

Q. re gift of tongues as one of the gifts of the Spirit.

A. Speaking in tongues was just one of the gifts. I think I can show you in I Cor. 13 that the gift of tongues has disappeared from the church. It came to an end when the New Testament canon of Scripture was completed. We have church history testimony to show that. It is interesting why the gift of tongues was given.

Comment: My problem is, I can't believe in the gift of tongues because I can't handle the one I've got.

A. Sometimes we sing, "O for a thousand tongues to sing my dear Redeemer's praise," and we don't even use the one we have to do that.

Prayer: Our Heavenly Father, we thank you today for the Word of God. And, oh, how we pray that you will lead each of us into the truth as you would have us believe it. Then help us, our Father, to live it. Watch over us, if it please Thee, until we meet again. In the Savior's precious name. Amen.

HOLY SPIRIT  
John Chapter 7

by Willis E. Bishop

**Prayer:** What shall we render unto the Lord for all His benefits unto us? We will take of the cup of salvation and proclaim in the name of the Lord. For these moments that we're together, clear our minds from things that would deter from understanding the Word. May the speaker speak correctly, and may the hearer understand correctly that we might glorify Thee together in the study of the Word. In Jesus' precious name. Amen.

John 7:37-39: "In the last day, that great day of the feast, Jesus stood and cried out saying, 'If any man thirst, let him come unto Me and drink. He that believeth on Me as the Scripture hath said, out of his heart shall flow rivers of living water.' But this spake He of the Spirit whom they that believe on Him should receive, for the Holy Spirit was not yet, for Jesus was not yet glorified."

First of all, every believer is indwelt by the Spirit of God. The moment a person believes on Jesus Christ as his personal Savior the Holy Spirit comes in to dwell. Romans 8:9, if you do not have the Holy Spirit you are none of Christ's; I Cor. 6:19, "What, know ye not that your body is the temple of the Holy Spirit, and you are His, bought with a price?"

One of the reasons we try to take care of these bodies as best we can, even though they seem to deteriorate along the way, is that we're taking care of "the Church of God" in that small sense of the word. So, every believer is indwelt by the Holy Spirit.

Second, every believer is sealed by the Holy Spirit (Eph. 4:30), and we're sealed unto the day of redemption. My own view with regard to that is that the moment the Holy Spirit comes in to dwell He marks us as belonging to the Lord. Even though we may die, my firm conviction is that the Holy Spirit stays with that body until the resurrection, the day of redemption. He does not desert this body of ours, or whatever is left of it. He seals every believer.

Third, the Holy Spirit baptizes every believer -- the first verses of I Corinthians where the Apostle Paul writes to the church at Corinth, "with all that in every place call upon the name of the Lord." Romans 10:13 says that "whosoever shall call upon the name of the Lord shall be saved." So Corinthians has truths that relate to every believer.

Then the important verse, I Cor. 12:13, "For by one Spirit were we all baptized into one body, whether we be Jews or Greeks, whether we be bond or free, and have been made to drink into one Spirit." Notice, by one Spirit were we all, that's the "all" of I Corinthians 1:1,2, so that every believer has been Spirit baptized; and Spirit baptism is the work of the Holy Spirit in which He takes the individual believer and places him or her into the body of Christ -- verse 13 again, "baptized into one body".

Whether we realize it or not, when we accepted Christ as our Savior, the Holy Spirit came in to dwell, the Holy Spirit sealed us unto the day of redemption, and the Holy Spirit baptized us (and every believer) into the body of Christ.

I want to say just another word, my own personal conviction, concerning this matter of Spirit baptism. If you'll look again at I Cor. 12:13, "For by one Spirit were we all baptized into one body." That verse has been used today, and I speak kindly of them, by the charismatic movement saying that you must speak in tongues in order to give evidence of the fact that you have been Spirit baptized. That is not correct theology in my Bible.

Notice in verse 29 of I Cor. 12, and let me say just a word about Greek grammar, and again I hope I'm not misleading you into thinking I'm a tremendous grammarian. I have some grammar books, and some rule books, and I can read a little bit of Greek.

It's interesting that in the Greek language, sometimes a question is asked which expects a positive answer, "Yes". And then there are times in which the question is asked and the negative answer is expected. You and I can't tell that from our King James Bible or even from our other translations. There is a little Greek particle "ou", which means "yes" in answer to the question. There's a Greek particle "na" when the answer expected is "no". In these verses, 29 and 30, this particle "na" or "no" is involved.

"Are all apostles?" -- the answer expected, "no"; "are all prophets?" -- "no"; "are all teachers?" -- "no"; "are all workers of miracles?" -- "no"; "do all have the gifts of healing?" -- "no"; "do all [I Cor. 12:30] speak in tongues?" -- "no" [they're not expected to]; "do all interpret?" -- "no". So, to begin with, whatever you might make of the tongues movement, it is falacious for them to demand that you must speak in tongues in order to be baptized by the Holy Spirit. You're not commanded to be baptized by the Holy Spirit, that's automatic just like indwelling and sealing.

I want to show you what I think was the place of Spirit baptism in the day of the Apostle Paul. In a simple time line: the Old Testament and the Gospels.

The Old Testament was the Scripture during the time of the Gospels -- Christ was made under the Law, He came to fulfill the Law, He said the Law would not pass away until all be fulfilled -- therefore, they were under the Age of the Law through this period of time. Then comes Acts chapter 2 and the beginning of the Church, a new thing. There were believers during this early Church period. But, where were they going to get their directions from the Lord? While there are Old Testament principles that could be used for direction by Church believers, yet there is a lot in the Old Testament that could not be used. You haven't taken your sacrifices to the altar, have you? You haven't put yourself under the law of the tithe as they tithed it back there. And there are many laws of the Old Testament that do not apply to the Church today.

Where would these early believers get their directions? Where do we get our directions today? From the Word of God -- the New Testament. Any Old Testament principles that apply today are repeated for our benefit in the New Testament. So, as a born-again Christian, you look for your directions in the New Testament. The Old Testament is bene-ficial -- it should not be set aside, it's a part of the Word of God -- but the New Testament is our guide for the Church Age.

Between the time of the beginning of the Church and the completion of the New Testament, where was that direction to come from? In I Cor. 14, you will find that here is where the gift of tongues fits in. Paul says, "You're in a meeting; someone stands and speaks in a tongue (and it was a known language of the world), they were getting directions from the Lord. Those sitting around were supposed to check on that, and someone would get up and interpret into the languages the people understood. That gift of tongues filled the gap between the beginning of the Church Age and the completion of the New Testament.

I Corinthians 13 (here again there is a difference of opinion as there is with most everything) - I Cor. 13:8: "Love never faileth; but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away" [he's talking about some of the gifts that were mentioned in chapter 12], for we know in part and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away."

I'm after "that which is perfect". Fortunately the Greek language gives us some help in connection with this. When Paul wrote that, he put it into the neuter gender -- not masculine, not feminine, but neuter -- so that we should read, "when that perfect **thing** is come, then that which is in part shall be done away." Some refer to the word "perfect" as "maturity," but the New Testament sources I have checked refer to mature persons, not to a mature thing.

Very good Christian interpreters of the Scripture say "that which is perfect" refers to the bodily presence of the Lord. But there you have the word "parousia", the bodily presence, and that word is feminine. If you are speaking about the revelation of the Lord, as you have in Revelation chapter 1, the "apocalypse", there you have again a word that is feminine. If you're talking about the coming of the Lord, that "erchomenon" is masculine. So what else have you got? This "perfect" doesn't refer to when the Lord will come in bodily presence in any of the forms in which you can find it in the Greek language. So Paul was looking for some particular thing.

Church history demonstrates that tongues ceased with the completion of the New Testament canon of Scripture (the perfect thing). E.g. the writings of the Church Fathers: Clement of Rome, Ignatius, Polycarp and Justin Martyr; the Epistle of Barnabas, the Shepherd of Hermas, the Didache, the writings of Papias (all written in the early years of the Church) do not record anything about tongues. About 200 A.D. the heretical Montanists practiced tongues. But Crystostom (cir. 400 A.D.) says that "tongues used to occur but no longer take place."

Let me deal with just one more doctrine of the Holy Spirit -- the Holy Spirit infills, Eph. 5:18: "And be not drunk with wine in which is excess, but be filled with the Spirit."

There is no passage of Scripture which commands a Christian to be indwelt -- that takes place automatically. There's no Scripture which commands you to be sealed -- that takes place automatically. There's no Scripture which commands you to be baptized by the Spirit -- that takes place automatically. Those things take place the moment we receive Christ as our personal Saviour. But we do have a command here to be **filled** with or by the Spirit of God.

What does it mean to be filled by the Spirit of God? I'll put the negative out first. We sometimes think of being filled as a vessel -- a third full, or two thirds full or full to overflowing. That is not what the fullness of the Spirit of God is. It has to do with a yielding, a control by the Holy Spirit.

Acts 5:17: "Then the High Priest rose up and all they that were with him . . . and they were filled with indignation." They were controlled by indignation. Acts 13:52: "And the disciples were filled with joy and with the Holy Spirit." Can you recall the sensation when you really were overjoyed, how joy swept over you and controlled you? It wasn't that you were full and someone bumped you and some splashed out -- it was the fact that you really were controlled by that joy you had. It's that same term used here, "filled with joy and with the Holy Spirit." The secret of the fullness which we are commanded to have is to yield to the Holy Spirit and allow Him to control us. That's the fullness of the Holy Spirit. Let me show you how that worked out in the life of the apostles.

**Acts 2:4:** "And they were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance." On the day of Pentecost they were filled by the Holy Spirit.

Now look at **Acts 4:31:** "And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Spirit, and they spoke the word of God with boldness." Now that "all filled with the Holy Spirit" is a part of that same group we read about in Acts 2:4. They were filled on the day of Pentecost and in Acts 4 they were filled again. I'm only guessing, but I'll tell you what I think happened.

Between Acts 2 and Acts 4, they were threatened. They withdrew somewhat, and then they yielded again to the Spirit of God, and the Spirit of God filled them again. That, I think, is the basic explanation of being filled by the Spirit of God. Not full, one-half, two-thirds, overflowing, but yielded so the Holy Spirit can control us. If we do that, there is a great deal of benefit -- "the fruit of the Spirit is love, joy, peace, longsuffering," etc. The more we are yielded, and there are degrees to that yieldedness, the more the Holy Spirit is able to bring forth those fruits in our lives.

**Prayer:** And now, our Father, we thank you for that Silent Partner, the one who is called alongside, the one who is our comforter and our guide, the Holy Spirit of God. We pray that the more we are conscious of Him, the more we sense His presence, the more we realize what He tries to do for us, the more we will be yielded to the control of Him who knows best for us. We commit our lives into your care and keeping. In Jesus' precious name. Amen.

HOLY SPIRIT  
QUESTION RE ACTS 2  
Answered by Willis E. Bishop

On the Day of Pentecost they came from different places and languages, and they said, "We hear them speak in our tongues the wonderful works of God." That's one of the reasons I am suggesting that the tongues of Acts 2 were the known languages of the world and not what we have today. The Moslems speak in tongues; some of the native tribes of Africa, not Christian, speak in tongues; and others. So you've got to be careful -- some of it may be a psychological reaction to emotion; some of it may be more serious than that. At least, I think it bears some very careful weighing in connection with "when that which is perfect is come."

I'm suggesting to you from my own firm conviction that "that which is perfect" is the Word of God. When the New Testament was completed, we have Church historian testimony to the fact that the gift of tongues disappeared from the Church. One writer says, "We no longer know what it means because we do not have any such thing in the Church," and I could quote others. In that period following the completion of the New Testament, the tongues disappeared because they were no longer needed.

Tongues were reintroduced into the church a century or two later by Montanus, who claimed to be the "paraclete" of the Holy Spirit, but to no avail. But in just the recent century there has been some success in getting tongues as a seemingly active thing, and I think again erroneously.

The Apostle Paul had a sense in which he believed he may have been helping to do that [complete "that which is perfect"]. Look at Colossians 1, verse 25, in the middle of a sentence: "of which I, Paul, am made a minister according to the dispensation of God, which is given to me for you to [the King James says] fulfill [that is the word which means to "complete"] the word of God, even the mystery which has been hidden from ages and from generations, but now is made manifest to the saints."

I rather think the Apostle Paul sensed that in writing those thirteen epistles he was helping to bring quickly to an end this matter of completing the New Testament.

- Q. Do you have a word to give us to know how to fellowship with those who have been misled and, recognizing them as brothers and sisters in Christ, and yet not to have friction?
- A. Let me say two things. One is, some (and I think most) of those who speak in tongues are really born-again Christians. I know of some that I'm pretty confident are not. They're not born again and yet they speak in tongues. Then, there's a dual reaction with regard to people who are Charismatic. Some are friendly enough and with those I think you can get along pretty well. Others are very militant, and with those I personally

would say it's just best to leave them alone. We're brothers and sisters in Christ; when we get to Heaven we'll have to get along. The Lord is going to have to adjust them as well as us, I think.

Again, as I think I have said before, I like the idea of demoninations and of people with like precious faith to get together and worship. Let me do the same thing in that regard. It depends upon the individual Charismatic whether you can get along with them or not.

There's one lady here in the Village that I come in contact with who is Charismatic. When I first began to talk to her about the Lord, and she likes to talk about Him, she wasn't even going to let me into Heaven because I had not had the gift of tongues, and she was serious about it. In the ensuing weeks she has granted the fact that I probably will make it. But you'll have to decide on an individual basis whether you can get along with them or not.

- Q. Last week you spoke about your opposition to the ecumenical movement. As I understand the ecumenical movement, it doesn't mean that we all agree. For instance, Charismatics are in it, and we come together, but we don't all agree by any manner or means. We had a Bible study this past summer, and I led it and we had people there who were rather inclined toward the Charismatic movement, and we all got along fine. They were not the militant type.
- A. I was speaking of the doctrinal basis on which the ecumenical movement proceeds. If you were to take, for example, the doctrinal statement of the National Council of Churches and the World Council of Churches, there is nothing in there that would offend anybody. But if I insist on believing in verbal inspiration of Scripture, deity of Christ, literal second coming of the Lord, and so on, they would have nothing to do with me.
- C. I don't think that's true.
- A. I know it is. It may not be in every place, but it is true. If I'm going to sign a statement of the National Council of Churches, for example, that means that I'm agreeing to water down my position to their own particular level.
- Q. Well, the Greek Orthodox belong to it and they believe in verbal inspiration do they not?
- A. Some do, some don't. But rather than to water down our doctrinal positions, I think it's better for them to be in one corner and me in another corner and for us to work as we believe the Lord is leading us to work and let the Lord straighten it out --
- Q. But even there are you not erecting barriers which divide people?
- A. Yes, the Word of God is a divider; Christ Himself said He was a divider. So, it's not a matter of getting folks together in an assembly of some kind. If I'm a born-again Christian, and if



you're a born-again Christian, we're members of the Body of Christ and that puts us together. But the other thing is, if I'm going to have to lower my standards just to get along with someone, that I **cannot** do. Maybe the group that you're with and the exposure you've had is different from that which I have had, and I don't know what else to say in that connection, but I'm positive that the doctrinal basis of those ecumenical movements, including humanism, including evolution, including abortion, including a lot of things, is completely contrary to what I believe the Word of God teaches.

Q. Re different doctrines and opinions.

A. I'm sure that if we were to talk about certain doctrines there would be differences of opinion. On essentials there must be unity. On the fringe doctrines it is not necessarily so. But there are certain fundamentals of the Christian faith which we cannot lower.

C. There's only one way, I think, you can resolve these things and that is to take the final authority, the Word of God.

A. Whether someone believes it or not, it **is** true. A lot of these people really do not believe in the verbal inspiration of Scripture; they do not believe in the deity of Christ, and they've taken away two of the major doctrines of the Christian faith. You listen to some of the statements they make concerning the resurrection of Christ and it will make your hair stand on end, how they try to explain that away, and the rapture, the literal catching up of believers in our rapture and in our resurrection, explaining that away. One of the leaders of the National Council a number of years ago said, "I don't know what's out there, it's just a big leap in the dark." Well, we know better than that. Calling the God of the Old Testament a "big bully". That's not the presentation of God in the Scriptures. It's this sort of thing that I am exercised about.

Q. Re Charismatics in this regard.

A. Yes, I genuine Charismatics believe in the verbal inspiration of Scripture, they believe in the deity of Christ, they believe in the second coming of the Lord, they believe in the resurrection. Those are basic doctrines. Where I differ from them is this matter of insisting that I speak in tongues in order to give evidence of Spirit baptism, which I think they misunderstand.

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## THE HOLY SPIRIT AND YOU

Instead of a prayer before our lesson today I will read a stanza of a song which you probably know rather well, as follows:

I ask no dream, no prophet ecstasies, no sudden rending  
of the veil, no angel visitant, no opening skies, but  
take the dimness of our souls away. Amen.

Some of you were raised in a Christian church which used the Apostles' Creed as a part of the regular worship service. It went something like this: "I believe in God, the Father Almighty, maker of Heaven and Earth, and in Jesus Christ, His only son, our Lord ... [and near the end of it you said] I believe in the Holy Ghost ...."

Perhaps some of you worshiped where the Nicene Creed was used, and its statement is: "I believe in the Holy Ghost, the Lord and giver of life who proceedeth from the Father and the Son, who with the Father and the Son together is worshiped and glorified, who spake by the prophets ...."

I want to speak to you today about the work of the Holy Spirit. There are at least a dozen things that the Holy Spirit does in the life of a believer, but I will mention only three today.

The first one is - the Holy Spirit comes in to dwell immediately upon receiving Christ as personal Savior into the heart and life of the believer. The Apostle Paul said, "If any have not the Spirit of Christ he is none of His." And so, if you are a believer, whether you knew it or not, the Holy Spirit dwells within your body. Someone says, "Why didn't I know that?"

Perhaps I can illustrate it this way: I got married 42 years ago to a very lovely woman. Of course in the ceremony we said, "I do" and "I do." When I said, "I do," a lot of things happened to me that I didn't know about at the time. For example, just a few years ago Mrs. Bishop and I took a trip to Iowa, there to meet some of her relatives. And I met folks that I had never seen before, in fact, some that I had never known existed before. But when I said "I do," I got them as a part of my family. When you said, "I do" to the Lord Jesus Christ at the foot of the cross, whether you knew it or not, that Holy Spirit came in to dwell.

The second thing that the Holy Spirit does for us is to instruct us, and we certainly need that, don't we? Not too long ago I received a call from a friend who wanted me to tell him the Lord's will. Should he take a job in New York or shouldn't he? I said to him, "Tim, I can't tell you what to do. You'll have to depend upon the Lord." In Psalm 119: "Thy word is a lamp unto my feet and a light unto my pathway." Some things that you and I want to do, we can tell whether or not to do them because the Scripture gives clear indication that we should or should not do them. "Thou shalt not murder." "Thou shalt not commit adultery," etc., etc. And also, if we pray aright - for example, in James chapter 1, James writes, "If a man lacks wisdom let him ask of God who gives to all liberally ...." So there are times when we ask for wisdom.

But the final seal on knowing what God wants us to do is to depend upon the Holy Spirit. Colossians 3 verse 15 says, "And let the peace of God decide [or rule] in your heart." When you and I disobey the Lord, as a believer, the Holy Spirit disturbs that peace, and He is instructing us not to do that. Or if we choose aright, the peace of the Lord is with us and His instruction is "Yes, that's the thing to do."

So I had to say to Tim, "I can't tell you what the Lord wants you to do. You'll have to depend upon the word of God and wisdom and instruction of the Holy Spirit."

The third thing that the Holy Spirit does for a believer is to be a helper. In John 14 verse 16 Christ promises to send another Helper. That word sometimes is translated "Comforter," an "Advocate," a "Helper."

I wonder, do you and I ever think about asking the Holy Spirit for help in things we need help in? Are you having financial problems? I am sure we are all facing physical difficulties, and some perhaps are not getting along with others as they ought. Are we thinking of that Holy Spirit who dwells within and asking Him to help us in what He wants us to do? I can't guarantee the results because I don't know what His will is for you, or perhaps for me. But the Holy Spirit is there to stand by as a Helper.

He indwells you as a believer. He instructs you in His will. And He stands by to help you in your time of need.

If you know the Lord as your personal Savior, at the moment you accepted Him the Holy Spirit came in to dwell. It is called the indwelling of the Holy Spirit. Second, since He indwells us, He wants to help us, to instruct us. Therefore, when we are making a decision of some kind or another, we need to look at the word of God, to ask for wisdom, and to depend upon that peace that passes all understanding to be present when we make the right decision. He is instructing us. Then He is here as a helper, as an advocate on our behalf.

Say, are you afraid of something just now? Why don't you turn to the Holy Spirit and say, "Lord, will you please help me?" And according to the Scriptures we have from God a peace which the world can't take away. Do you have a problem that you need solved? Look to Him as a helper and see what He will do. Depend upon the Spirit of God in our lives. I know He does not speak about Himself in the Scriptures, and we pray to the Father through the Son, by the help of the Holy Spirit. But we need to acknowledge His willingness to be our all in this life.

Prayer: Our heavenly Father, we thank You today for what You have done for us by the marvelous work of Christ on the cross. And not only then but even now the Holy Spirit applies that work to our lives from day to day and hour to hour. I pray for everyone here today, that we learn to depend upon what the Holy Spirit will do for us. Dismiss us, we ask, in Christ's precious name. Amen.